Volume LXVI CHICAGO, SEPTEMBER 15, 1910 Number 3

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

"The doctrine that 'might makes right' has covered the earth with misery. While it crushes the weak, it also destroys the strong. Every deception, every cruelty, every wrong, reaches back sooner or later and crushes its author. Justice is moral health, bringing happiness; wrong is moral disease, bringing moral death."

"Compromisers, traders and neutral men never correct abuses, never found or save free institutions, and never fight for human rights."

"I am not discouraged. Things will right themselves. The pendulum swings one way, and then another, but the steady pull of gravitation is toward the center of the earth. Any structure must be plumb if it is to endure. So it is with nations: wrong may seem to triumph, right may seem to be defeated, but the gravitation of eternal justice is toward the throne of God. Any political institution which is to endure must be plumb with that line of justice."

—*Words of John P. Altgeld inscribed on Memorial Tablets dedicated in Chicago, September* 4, 1910.

CONTENTS

Deepening the Channel 35

EDITORIAL—

Notes 35

The Reinforcing Column 36

THE PULPIT—

Theodore Parker and the Work of Social Reform. Rev. John Haynes Holmes 38

Why Are All Christian Nations Armed to the Teeth.—Edwin D. Mead 43

A Volunteer With Florence Nightingale.—*Literary Digest* 44

THE FIELD—

Foreign Notes.—M. E. H. 44

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

LaFayette
French Lick
West Baden Springs
Louisville

Convenient Station — New Modern Trains

These, as well as perfect service, good road beds and greatest safety, make the Monon the ideal road to use in going to these points. All trains start from the easily accessible Dearborn Station, Polk street, convenient to Chicago's business district and hotels. All Monon trains stop at 47th St. (Phone Yards 1582) and 63rd St. (Phone Went. 525). Two trains daily each way—day trains with parlor and dining cars—night trains with electric lighted sleeping cars. City Ticket Office, 182 Clark St., Phone Central 5487.

MONON ROUTE

Please say you saw it in Unity.

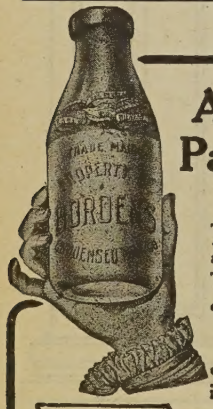
CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings, Grove, Ill.

Dowd Pure Milk Co.

4326-34 WABASH AVE.
Phone Oakland 474

Milk and Cream of the highest grade bottled in the Country.

OUR MOTTO: Purity, Cleanliness and Efficient Delivery.



Are You Particular ???

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices

Phone Douglas 1442
SCHUMANN & CO.
For
High-Grade Work and Prompt Deliveries
to do your
CLEANING
3954 Cottage Grove Ave.
Four Doors South of Drexel State Bank

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

50th Semi--Annual Sale

Weil
ESTABLISHED 1870
LADIES TAILOR AND FURRIER

Those Famous
$50.00 Hand Made Tailor Suits $35.00

During July and August

Telephone Oakland 1358 4260 Drexel Blvd.

1902 ONE WAGON 1908 12 WAGONS

Our Plant is the Best Equipped on the South Side

We are patronized by those who desire and appreciate an excellent quality of Laundry Work

PROMPT SERVICE OUR MOTTO

BISSELL LAUNDRY

231-233-235 39th Street Telephone Douglas 1003

Drexel State Bank of Chicago
CORNER OAKWOOD BOULEVARD and COTTAGE GROVE AVENUE
CAPITAL $200,000.00

The strong mark of confidence in this Institution is evidenced by its Nine Thousand satisfied depositors, due to its conservative management and uniform courtesy to all.

Three Per Cent Paid on Savings Deposits. Your Checking Account Invited.

An Old Established Bank for South-Siders

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, SEPTEMBER 15, 1910. NUMBER 3.

DEEPENING THE CHANNEL

A rocky channel from the harbor led
The ships to sea, a blue but shallow sound
With surging tides, upon whose treacherous bed
The keels of heavy vessels ground and ground.
The channel must be deepened, men agree,
And so great thunderous blasts of rock they blew,
And all the sleepy sands were dredged; till, free
From fear, the heaviest ships went swiftly through.

We fret and foam as if our surface tide
Was fathoms deep, and never know the truth
Till love or sorrow through the water ride
And grate its keel upon the sands of youth;
God cleaves the rock beneath the channel blue,
And then his noblest ships sail safely through.

—*Arthur Eaton.*

"Enthroned in the Hearts of Millions" is the legend under the striking portrait of Karl Marx, "the hero of Socialism," in *Current Literature* for August, and John Spargo's life of Marx is reviewed at some length and in such a way as to demand a more intimate acquaintance with the work itself. This first authoritative study of the life of this remarkable man is unquestionably one of the books of the year, and it will appeal peculiarly to teachers, preachers and social workers. Says *Current Literature*:

> The Karl Marx portrayed by Spargo is a figure of almost apostolic grandeur—a kind of saviour of the working class. He saw what he wanted to do, he saw it steadily, and he saw little or nothing else. He was not religious in the ordinarily accepted sense, but he worked with the utter unworldliness of a religious devotee, and the ends for which he was working, while economic in their nature, might almost as well be described as spiritual—so closely are the body and spirit of man united.

Hubert M. Skinner is by nature and by profession a pedagogue. A lecture before the College Department of Lincoln Jefferson University on the "Federation of the World" is before us, and contains much impressive matter including some important dates with which the children of our public schools should be made very familiar. There is a general survey of the Peace Movement, beginning with the New York Society, organized in 1815, coming down through the various conferences and congresses to the last one, held in Chicago May last. Here are also given some particulars and dates of the two Hague Conferences, held respectively in 1899 and 1907, and the mind is prepared to expect large things from the third Hague Conference, which is to be held in 1915. Copies of this pamphlet can probably be obtained by addressing the author, care the American Book Company, Chicago.

This is a wise remark we find in *Current Literature*: "Most poetry of a high class calls for close reading and sustained attention. This is just the reason that such seems mere nonsense to so many people." Referring to the charming poem, "To Daisies," by Francis Thompson, published in the last number of the *Atlantic Monthly*, the editor continues, "Read this in the same lax and careless way you might read an ordinary bit of prose, say an editorial, and it sounds like a mumbling of senseless phrases." It is strange how many cultured people, lovers of literature and readers of high poetry, persist in the apparently profound but really flippant criticism that poetry should be plain and easy reading and that poetry which fails to meet this standard is not poetry, or, if poetry at all, of a kind that can be readily dismissed. Some critics little realize how they belie their own standards, for in the same breath they will claim familiarity with Shakespeare, Milton, Shelley and their like, while the simple truth is that all these are mastered only by careful study, deliberate preparation, and, what is more to the point, repeated reading. Hamlet is not easy reading, except to the mind trained to read easily high poetry. One reason for the lamentable neglect of the Bible, the woeful ignorance concerning its treasures, is the lack on the part of the reader of the necessary "close reading and sustained attention" commended by *Current Literature*. Nothing profoundly good in literature, as in life, can be obtained without an adequate investment, a worthy expenditure of time and brain. When will our wise men cease to encourage flippancy by despising poets and poetry on the ground that they require study and demand time?

The recent census report indicates the phenomenal growth of New York City, and the papers are prophesying that New York is destined to overtake London. This should be but slight cause for congratulation. The added millions may be added calamity. The growing population may indicate the development of a tumor on the body politic, a diseased growth. But the report appears in the same daily that, with the resumption of the law business in New York City, two new courts have been opened to deal particularly with women problems, the one a night court, at which a physician and a nurse are to assist the judge in disposing of the unfortunate women that may be gathered

in by the police with the least delay and the minimum of humiliation. The physical and moral status of these unfortunates will be determined and some will be sent to the hospital where they belong, others returned to their friends and homes, if they have any, while the sad residue will be committed to the prison, which, it is hoped, may become another hospital for the treatment of sick spirits and for the invigorating and renewing of weak wills and diseased affections. The other court is to be concerned with domestic problems, questions of divorce, desertion, and the agonies incident to the same. The next thing for New York City to do is to elect a woman to the judgeship that is to preside over such cases, or, better yet, commit such cases to a bench of three judges, at least one of whom should be a woman, and let these judges be empowered by special enactment and by legal precedent to summon and examine their own witnesses without the costly interference of lawyers and the entangling technicalities that now so often retard and give unnecessary publicity to the painful tragedies of the fireside.

And now it is little "Cherie" Stoner, of Palo Alto, California, that is a "wonderful child," a "precocious genius," etc. Winifred Sackville Stoner, Jr., is but eight years old, but she can converse in English, French, Spanish, and seven or eight other languages. She loves dolls, is healthy and normal, but she knows her Tennyson and reads standard novels. When three years old she worked her way into a circus by correctly spelling "hippopotamus," and she writes poetry of her own. "Cherie," the pride of Leland Stanford University, is brought into rivalry by the pedagogues with William James Sidis, the pride of Harvard College, the lad who talks intelligently about the fourth dimension and who, at eleven years, finds his way through the intricacies of the higher mathematics. Now the most wonderful thing about these wonderful children is the evidence that they are not so wonderful, after all. What if the suspicions of the pedagogues should prove true, that they are simply the happy beneficiaries of sensible parents, who have saved their children from the usual burden of small talk, childish entanglements and "juvenile" literature? When by a severe system of cancellation the superfluities, the nonsense and the childishness of mature minds is cut out, maybe children will take to higher things and achieve the results that make "Cherie" Stoner and "Willie" Sidis so remarkable now. With this wiser pedagogy, that eliminates the unnecessary, that pushes right on to the essentials, that believes in the acquisitiveness of the human mind and the digestive power of the young soul, much can be accomplished, even under most adverse circumstances. Witness the splendid achievement of Helen Keller, who, without hearing or seeing, has become a highly cultivated woman, familiar with literature and profoundly interested in life, and there is no evidence that she was an exceptionally endowed child. She was simply the fortunate subject of a wiser pedagogy. Her teachers wasted no time in trying to teach her unnecessary details or in distrusting the natural inquisitiveness of the mind. Let these children be watched by the school masters, and let other children be encouraged to put into verse their bumble bee experiences. This is the way "Cherie" did it:

One day I saw a bumble bee bumbling on a rose,
And as I stood admiring him he stung me on the nose.
My nose, in pain, it swelled so large it looked like a potato,
So daddy said, though mother thought 'twas more like a tomato.
And now, dear children, this advice I hope you'll take from me:
And when you see a bumble bee, just let that bumble be.

The Re-inforcing Column

With the first of September UNITY entered upon its sixty-sixth volume, the last half of its thirty-third year, and it would call the attention of its readers to the new names on the editorial staff, John Haynes Holmes and Edwin A. Rumball. The quality of the thought of these men and their power of stating the same is manifest to our readers from the careful study of Theodore Parker in this issue by the former and the series of four thoughtful discourses which we lately published on "The People and Social Justice," by the latter.

We congratulate our readers on this accession to the UNITY staff. First, on account of the interesting personalities.

Mr. Holmes is to the manor born in the liberal faith. The grandfather, whose name he bears, John Haynes, was one of Theodore Parker's earnest supporters in life, and, through the long years that followed Parker's death, he was ever on the Mount of Vision once occupied by the great preacher of Music Hall, Boston. One of the leading business men of Boston, the head of the Oliver Ditson Musical Co., Mr. Haynes was a generous supporter of the Free Religious Association, and his thoughtful generosity provided in his will for the Centenary Edition of Theodore Parker's works, now approaching completion under the wise editing and handsome manufacture directed by the American Unitarian Association, whose imprint it bears.

Mr. Holmes' present work is in the "apostolic succession." As pastor of the Church of the Messiah in the City of New York, he is the last of a long line of earnest ministers, which includes the names of Osgood, Hepworth, Robert Collyer and M. J. Savage.

Mr. Rumball comes into the ministry of the open faith and the creedless church by a devious, though none the less interesting, way. Born in England into the home of a working man, reared with evangelical

training and the discipline of pioneer work on the Canadian shores, he came in the fulness of time to be the successor of William C. Gannett at Rochester, where he is making good the "apostolic succession" there.

These young men are welcome, then, into the UNITY team, because they are young men. They represent a growing power. The gray haired veterans on the staff may well say, "We shall decrease but you will increase," and the friends of UNITY may take new hold of its task, reassured in the faith that its work is not done, that its future will not discount its past.

But more than this is signified by the addition of these names to the UNITY editorial staff. These young men represent not only a renewal of power in the UNITY columns, but they represent the re-inforcing column that is coming none too early into the churches, the revivifying inspiration of religion that is to sustain the old sanctities and consecrate new altars. In the manifest decline of interest in theology and the almost universal wreckage of creeds and the dogmas connected therewith, it is refreshing to note the growing interest in sociology, the new passion for service, the dedication of pulpits and the consecrations of Sundays to civic righteousness, the problems of human welfare, and the growing comforts and inspirations of brotherhood.

The science that has destroyed the dogmas, thrown distrust upon the creeds, weakened men's faith in remote sanctities, historic revelations, and the inspiration of one Book is also, by that very process, establishing the sanctities of the human heart, enforcing the demands of the ethical law, quickening the spirit of brotherhood and illuminating life with the joy of human helpfulness. The "What readest thou?" of the old theology is being supplanted by the more searching query "What doest thou?" of the new sociology.

If the interest in the old contentions of the churches, the pride in denominational triumphs and sectarian work is on the wane, it is equally clear that the interest in human welfare, in the uplift of society, in the amelioration of the hardships visited upon the toiler by unjust laws and inadequate compensation and in the significance of the chasm, unnecessarily wide, between the man behind the plow and the man in the automobile, between the woman who spins the cotton, makes the lace and shapes the dress and the woman that wears the same in indolence and vain show, is certainly rapidly growing. If the dust is gathering on the old altars, dedicated to another-world religion, pilgrim feet are eagerly turned in search of the new altars that will be consecrated to a this-world religion. Young men of clean lives and high ideals are turning away from the theological schools, with their conventional curricula, in search of training in philanthropy and of righting industrial wrongs and securing social justice and civic righteousness, and they seek such training in order that they may somehow find a ministry of religion that is in conformity with science and in league with the forces of civilization.

Our supreme joy, then, in adding the names of Mr. Holmes and Mr. Rumball to our editorial staff is that they represent with an active, growing force this militant column that is to reinforce the Church and to carry forward the banners of religion.

Mr. Holmes is confronted with a great opportunity and one that carries a great responsibility. The Church of the Messiah in New York has represented social dignity, wealth, culture,—in short, it has been one of the leading Unitarian Churches of America during the last half century. It is the task of Mr. Holmes to keep that Church on the firing line, to prove its receptivity, and to set it at work on the new problems of sociology as it has in the past applied itself to the old perplexities, now largely obsolete, of the old theology.

Mr. Rumball arrived in Rochester in time to be a part of the forces that are at work making the city famous for its physical and social triumphs. Its fair fame as a commercial centre is being overlaid by the fairer fame of its social, civic, educational, in short, its spiritual interests.

Rochester is famous as the city of Eastman, father of the kodak, of Sibley, the seed man, and we know not how many more successful industries, but it is more famous as the city of Crapsey, Rausenbusch, Gannett, Rumball, *et al.*

We enter, then, upon this new volume of UNITY with no words of solicitation, apology, or warning, but rather with pride we point to the names of John Haynes Holmes and Edwin A. Rumball, as indicative of our present purpose and our future hope.

UNITY will continue as a tangible weekly organ of those who would keep on the firing line of progress in religious thought and action as long as we can pay the bills. When the time comes that we cannot do that, the weekly visits of UNITY will stop, but its cause will go on from triumph to triumph.

The curly-haired little sprite of the house came running to her father in the study and, throwing her arms about his neck, whispered confidentially in his ear:

"Oh, papa, it's raining!"

Papa was writing on a subject that occupied his mind to the exclusion of matters aside, so he said, rather snarply, "Well, let it rain."

"Yes, papa; I was going to," was her quick response.—*Harper's.*

There is a sermon for "children who have grown tall" in the words of the little tot who was told by her mother not to play in the front yard on Sunday.

"But, mamma, isn't it Sunday in the back yard, too?"—*Judge.*

THE PULPIT

Theodore Parker and the Work of Social Reform

An Address Before the National Congress of Religious Liberals, in Philadelphia, May, 1910, by Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York City

In discussing the epoch-making work of Theodore Parker as a social reformer, I might speak from any one of several different points of view. Thus, I might tell in some detail the actual story of what Parker did for the reform of the complex social conditions of his time. I might describe the uniquely "reform" character of the age in which he lived, and show Parker's relations with the men and events of this peculiar epoch of American history. Or I might consider Theodore Parker as a social reformer from the standpoint of the stupendous social problems of our own day, and ask what contributions, if any, he made to the solution of these contemporary problems. I have decided, however, to put aside all of these aspects of my subject, interesting and important as they are, and give myself to the consideration of the more interesting and more important subject of the relation between Theodore Parker the reformer, and Theodore Parker the minister of religion. I want to show, if possible, that these two phases of Parker's career cannot be separated quite so distinctly as may be imagined,—on the contrary, that they are bound inextricably together. For, if anything is evident to my mind, it is that Theodore Parker became one of the most uncompromising and heroic social reformers of his time, not because of inward temperament or outward circumstance, but because the heretical theology which he formulated and the heretical gospel which he preached made such a career upon his part simply inevitable. Parker was a social reformer, in other words, *because* he was a minister of religion,—because he regarded outward social reform as the climax and fulfilment of the inward religious ideals which he cherished as the inspiration of his life. Parker always "had human sympathies which were strong and deep, and he could never have been wholly indifferent to the pain and miseries of his fellow-creatures." He always had exalted moral ideals, and he could never have remained wholly silent before the wanton neglect and violation of these ideals in individual and social life. But the thing which made him pre-eminent in his later years as a sympathetic champion of the oppressed and an uncompromising prophet of social idealism, was the spiritual faith which had gained the mastery of his soul. "With a different philosophy," says his biographer, Mr. Frothingham, "he would have been a very different man. . . . But the Transcendentalist," he continues, "was by nature a reformer,"—and Parker not the least among them all!

That Parker's activities as a reformer were not something apart from his activities as a minister of religion, but the one an integral part in consequence of the other, is clearly shown by the fact that in the early years of his life, when Parker was more or less orthodox, he had little or no interest in practical social problems, and that this interest only appeared with the full flowering of his gospel of the absolute or natural religion of the soul. Parker was by nature and training a scholar, and nothing would have pleased him more than to have followed the quiet and secluded life of the scholar, devoted to his books and consecrated to th accomplishment of some great work of original research in the world of knowledge. "His love of leisure was keen," says one of his biographers, "and it was the desire of his life to enjoy a scholar's privilege of uninterrupted hours, in the delicious seclusion of the library." Indeed, the first period of his life, down to 1841, when he preached the famous South Boston sermon, which made him a public figure, may well be described as pre-eminently a period of study. As a student at the Divinity School and as a young clergyman in West Roxbury, he was almost exclusively devoted to scholarly pursuits. Early and late he labored at his books. He made himself master of a dozen or more ancient and modern languages. He was intimately familiar with the contemporary literature of acquisitions," says Prof. Andrew Peabody, speaking of this period of his life, "in classical learning, history, philosophy, and theology, was almost unprecedented." Shortly after his settlement in Roxbury, he projected a great work to be known as a "History of the Progressive Development of Religion Among the Leading Races of Mankind," and "attended at once," as he tells us, "to certain preliminaries." Later, reading De-Wette's epoch-making work on the New Testament, he gave himself to the laborious task of translating this book from German into English, which he actually completed after two years of exhausting and ceaseless application. Even after he had become a national figure, and had been drawn unwillingly from the quiet of his study into the tumultuous arena of public controversy, his scholarly instincts constantly reasserted themselves. No sooner, for example, had he become interested in the slavery question than he proposed to write a great history of the subject, and actually collected in preparation a vast amount of original material. And throughout even the most active and stormy periods of his career, he remained an untiring reader and student of literature. Starting out on Monday morning upon his weekly lecture tour, which was the unfailing practice of his later life, he stumbled under the weight of an enormous carpet-bag packed full of the latest books from the printing presses of this country and abroad; and when he returned to his home on Friday night, every book had been thoroughly read and classified. And when he died, this mighty man left, as evidence of his natural inclinations, one of the largest and most remarkable private libraries then existing in America.

This period of his life was abruptly ended in 1841 by the preaching of his great sermon on "The Transient and Permanent in Christianity." Then followed four years of bitter theological controversy and debate. Assaulted upon every hand by liberal and Orthodox Christians alike, denounced as a heretic and infidel, shunned by his fellow Unitarian ministers and excluded from their pulpits, Parker devoted himself to the formulation of his new gospel of that absolute and natural religion, which has its origin not in an inspired book or a divine prophet, but in the very constitution of man's being, and gave himself exclusively to its public exposition and defence. This was the period when he

first appeared as a full-fledged Transcendentalist,—when he had no time or strength for anything but the formulation and the setting forth of the abstract ideas of his theology,—and when he became known throughout the land as the preacher of the new religion of the soul. Here again, as in the first period of his ministry, there is little or no interest in social problems, or personal identification with social movements. The stirring presidential campaign of 1840 did not hold his attention nor catch even a passing mention in his public utterances,—a fact almost inconceivable in view of his later political activities. In all this period, although Garrison had for more than ten years been conducting his heroic abolition propaganda, Parker preached but a single anti-slavery sermon, and that, says Chadwick, "but the faintest shadow of those which he preached in the full tide of his career." And nothing perhaps could more impressively illustrate his comparative indifference to social problems during this period than the fact that the Brook Farm community, which conducted for several years the most interesting socialistic experiment that this country has ever seen, was established at this time only a mile from Parker's home and under the lead of Parker's dear friend, George Ripley,—and yet he was never moved to take any part in the enterprise whatsoever. The fact of the matter was, says Mr. Frothingham, in explanation of this apparently unaccountable fact, and in explanation also of Parker's whole attitude at this time, that Parker was too absorbingly interested in the theological reform he was pushing, "to throw himself with force into any scheme for the regeneration of society." His business at this time, as he clearly saw, was to implant his new religious ideas in the minds of men; and when, in 1845, he was "given a chance to be heard in Boston," and began his immortal ministry in the Melodian, he entered his Boston pulpit with no other idea than that of achieving a great theological reform. "To effect a theological reform," says Frothingham, describing his entrance upon his work as minister of the 28th Congregational Society, "Parker conceived to be his mission."

Up to this date, therefore, 1845, Theodore Parker had shown little or no indication of his later immortal career as a prophet of social reform. Indeed, had he passed away by any chance at this time, he would have been praised as a distinguished scholar and an able preacher of the free religion of the spirit, but beyond this nothing could have been said. At the very beginning, however, of this third and greatest period of his life, there began to appear a remarkable change in the tone and character of his utterances. Theology no longer continued to hold exclusive place in his sermons and addresses. Little by little, he began to speak about questions of public interest, and criticise or praise the leading statesmen of the era. More and more he gave himself to serious consideration of the social conditions of Boston, and debated the vexing problems of labor, education and poverty. Every now and then, there appeared some mighty sermon exclusively devoted to "War," "Intemperance," or "Slavery," full of scathing denunciation of the unrighteousness which maintained these evils, and stirring appeals for their extinction. And gradually did it dawn upon the minds of his thronging hearers that this preacher was leading a crusade not merely against the false and immoral "popular theology" of the day, but even more against those monstrous social ills which revealed the essential injustice of the times,—that Parker, in a word, was not merely a teacher of theology but a prophet of righteousness, and that he had come to Boston not, as he and they had at first supposed, to accomplish "a theological reform," but, as he and they together now began very speedily to discover, to accomplish a social reform.

Various explanations have been offered for this sudden and very rapid change in the character of Theodore Parker's work as a minister of religion. Frothingham reminds us that his call from Roxbury to Boston was a call from the country to the city; and that life in the city brought him for the first time into such close contact with misery, crime, and vice, that a man of his sympathetic nature and stern sense of justice could not stand aloof and remain silent. Chadwick reminds us that Parker's advent in Boston was synonymous with great events in the nation's history, which for the first time focussed his attention upon the social crimes by which the country was confronted. Thus, Parker preached his first sermon in Boston in February, 1845. One month later came the annexation of Texas, which led immediately to the outbreak of the Mexican War. It was these events which revealed, like a flash of lightning in a darkened sky, the intention of the slave power to gain supreme control of the American nation, and it was at this time that men began to talk about a slave-power in the South, supported by a money-power in the North, which menaced the stability of free gov- sweeping down upon the state but did not feeel it incumbent upon them to speak the word of warn- political situation. Slavery and its kindred subjects became frequent and absorbing topics for discussion in his pulpit. And more and more his utterances upon these themes revealed the passionate humanity and the uncompromising idealism which had all along been hidden away within his heart. But while the changing conditions of his life and the changing circumstances of the time may partially explain Theodore Parker's sudden interest in questions of political and social reform, and his absorption in these questions throughout his Boston ministry, we shall not really understand the forces which were at work, I believe, unless we come to see that it was the new religion which he had been formulating and preaching since 1841 which really made this step inevitable. Other men, with human sympathies as deep and strong as his, had faced the same hideous conditions of social life that he faced, but had never been stirred to action. Other ministers, with eye as clear as his, saw the mighty storm which was sweeping down upon them to speak the word of warning and rebuke from their pulpits. But with Parker it was different. He plunged into the arena of social combat, there to do battle against the enemies of mankind, because the religion which he professed, and the theological principles of which he had at last worked out in their completeness after four years of strenuous and bitter controversy, left him no choice in the matter. "The creed he held," says Frothingham, with perfect justice, "made inaction impossible." Religion, by the very definition of its principles which Parker had himself formulated and flung in the face of a hostile and jeering world; made its prophet to be a servant o fhumanity. Religion, said Parker, in an immortal confession in the pages of his private diary, had dictated all of his public life. "I once loved pleasure," he wrote, on pages that are stained with tears. "but religion kept me apart. I loved money and once re-

solved to accumulate a hundred thousand dollars, but religion forbade me to be rich while the poor needed food and the ignorant to go to school. I love ease, but I don't take it. Religion keeps me at this desk, and sends me to a thousand things which even now I do not like to do. I love fame, but for religion I took a path that I knew would lead me to infamy all my life. I love the society of cultivated people, a good name, respectability and all that; but religion has deprived me of it all, made me an outcast and the companion of outcasts, and given me a name more hated than any in all New England. I see men stare at me in the streets, and point, and say, 'That is Theodore Parker,' and look at me as if I were a murderer. Old friends, even parishioners, will not bow to me on the street. I am cast out of all respectable society. And it all has come from my religion—but I would not forego that religion for all that this world can give." It was in this spirit that Theodore Parker went out as a reformer, to do battle against the world at the command of his religion, even as Isaiah, of olden time, when he heard the Lord calling, "Whom shall I send,—whom shall I send, to bear my word unto my people," answered against his will, "O Lord, here am I, send me." And if there is any lesson to be derived from the life of Theodore Parker, it is that those who share in his religion of the soul and profess his gospel of the immanent God, must, like himself, if they be sincere, be impelled by that religion to the heroic work of social regeneration. "Parker's reform of theology," says his biographer, O. B. Frothingham, "meant at bottom a reform of society." And it was because Theodore Parker came to see this at the opening of his Boston ministry, as many liberals, both before and since his time, have never seen it, that Parker abandoned the best years of his life to the proclamation not of theological truth buth of social righteousness.

And what now were the peculiar terms of this religion which thus sent Parker forth as the servant of his people in the name of Almighty God? I have no intention of discussing here the details of Theodore Parker's theology. I need but recall at this time the single fact, that Parker's theology was a living and not a dead thing. He preached a religion which had its origin not in an ancient book or a dead prophet, but in the souls of living men. Religion, he said, is a part of the very life which we are living right now and here; it comes out of a principle which is deep and permanent in the constitution of man,"—"it belongs to our human nature" like laughter and song. We have a spiritual faculty to lay hold on God, just as we have bodily senses to lay hold on Matter, and it is this faculty which teaches us of God, the Moral Law, and Immortality. Religion, therefore, according to Parker, is not something outside of ourselves, about which we read or hear, but something within ourselves which we experience. Religion is not something which was revealed to men under special conditions many centuries ago, but is something which is revealed to you and me right now under ordinary conditions of daiy life. Religion is not something which once was and which has been transmitted to us as a memory, but it is something which now is and is experienced by us as a reality. Religion, therefore, can never be confined to a single book or a single personality, to a single day or a single institution. Religion is everywhere, like light—it is universal like the atmosphere. It is an integral part of human nature, and therefore coincident with human nature. Religion, in other words, is the highest and noblest and sublimest aspect of human life; and to attempt to crib or cabin it, to confine it to any prescribed portion of human life or circle of human activity, is as vain a thing as to attempt to bound the radiation of the sunlight. Religion is everywhere, as life is everywhere; and not only everywhere, but everywhere supreme, as the highest and noblest faculty of man's being. "The religious faculty," said Parker, "is the natural ruler in all the commonwealth of man. Therefore have I always taught the supremacy of religion, and its commanding power in every relation of life—both the life of the individual and the life of the state."

Religion, therefore, as an essential part of the constitution of man's being, Parker saw involved in every human relation, and involved as the commanding factor of those relations. And this being the case, Parker believed that the church as the organized expression of religion, and the minister as the appointed mouthpiece of religion, were likewise involved in every human relation, and involved also as the commanding factors of those relations. Wherever there was a problem involving human life—wherever there was a condition affecting human welfare—wherever there was an evil blasting a human body, weakening a human mind, corrupting a human soul—there were the church and the minister alike involved, and it was impossible for them to escape their awful responsibility. Religion, said Parker, again and again, is absolutely necessary for safely conducting the life of the individual and the life of the state; and it is the business of the church as an institution, and of the minister as its chosen representative, to see that it is eliminated or neglected or defied neither in the one life nor in the other. The church must remind the individual, in all of his activities, that there is a divine will to which he must make his human will to conform; and the church must remind the state, in all of its activities as a society of individuals, that there are certain divine laws to which it must make its earthly laws to conform. Without religion, said Parker, the individual is sure to go astray—and without religion the state is sure to practice evil and injustice. If the individual is to be saved to virtue and the state redeemed to righteousness, at all times and seasons, in all places and under all conditions, must the church remind men of the living God, and speak those words of absolute command, "The Lord thy God hath spoken—thus saith the Lord." I am a minister of true religion, said Parker, therefore "I have not only preached on the private individual virtues, but likewise on the public social virtues, that are indispensable to the general welfare. And this work has brought me into direct relation with the chief social evils of our day."

No stronger statement of his interpretation of religion as a commanding reality in every relation of life and of the social function of the church as the organized expression of this religion, was ever given by Parker than in the sermon which he preached at his installation as minister in Boston. Here he defined his conception of the work of the church in unforgettable phrase, and struck the keynote of all his subsequent ministry in that city. Describing the duty of the church to the individual, in the way of achieving "the bravest development of the whole man, mind, heart

and soul," he then passed to a description of the duty of the church to society, which makes this sermon, to my mind, the most epoch-making which Parker ever preached. Men had seen before his day, and saw clearly in his day, that the church was vitally concerned with individual morality; but not since the passing of the earliest days of Christianity, had men seen that the church was equally, if not even more concerned, with social morality. And now came Parker with his gospel of the church as an instrument of social regeneration and the minister as a social reformer, which constituted a heresy even blacker than his original theological heresy, and brought down upon his head a persecution even more terrible than that which he had endured before. The church, he said, has a duty equally important with that of regenerating the individual life. It has a duty which it owes to society—it must concern itself with politics, industry, and trade, —with all the social relations of our civilization. The church, he said, "should be a means of reforming the world after the pattern of Christian ideas; it should bring the sentiments, ideas, action of the times to be judged by the universal standard,—should measure the sins of commerce, the sins of the state, by the everlasting ideas on which alone is based the welfare of the world." "The Christian church," he continued, "should lead the civilization of the age—it should lead the way in all moral enterprises, in every work which aims directly at the welfare of men." "Its sacraments should be great works of reform, institutions for the comfort and culture of men. Its one great end should be the building of a state where there was honorable work for every hand, bread for all mouths, clothing for all backs, culture for every mind, and love and faith in every heart." And then Parker proceeds to compare this ideal achievement of the church with things as they actually are. "Here are the needy, who ask for justice more than charity. Here are the beggars and paupers, the tenants of our jails and the victims of vice in our towns, who condemn our civilization. Here are the poor and the ignorant and the neglected who swarm like vermin all about us. Worst of all, here are "three million brothers of ours in bondage, the hopeless sufferers of a savage doom, the slaves of a Christian republic." What do these conditions show, he says, if not that "the churches have not done their duty. And yet "in the midst of all these wrongs and sins, amid popular ignorance, pauperism, crime, and war, and slavery, too," there are those, said Parker, who tell us that "the church should say nothing, and do nothing, nothing for the good of such as feel the wrong, nothing to save them who do the wrong." . . . "If I thought so," cried Parker, in one of the noblest sentiments which ever came from his inspired lips, "I would never enter the church but once again, and then to bow my shoulders to their manliest work—to heave down its strong pillars, arch and dome and roof and wall, steeple and tower, though like Samson, I buried myself under the ruins of that temple which profaned the worship of God most high. I would do this in the name of man; in the name of Christ I would do it; yes, in the dear and blessed name of God."

Now it is when we read utterances such as these, that we see the truth of what I want especially to impress upon your minds this morning, that Theodore Parker entered upon the work of social reform not because of temperament or circumstance or accident—not because in the beginning he was captured by some great overshadowing cause, as he was later captured by the cause of slavery,—but because he felt impelled to the work of reform as a practical consequence of the religious faith to which he had come in the first period of his life, and to the preaching of which he had devoted the second period. It was a religion which was real and not artificial, living and not dead, of this world and not another world. It was a religion which saw God to be present in matter and in mind, and demanded, therefore, the recognition and service of God in every natural and human relation. It was a religion of the soul, which showed the divine and infinite worth of every individual, and which demanded, therefore, the removal of every social impediment to the moral and spiritual development of the individual. It was a religion of practical life, both individual and social, or it was nothing. And, therefore, did it follow that the church, which was the outward embodiment of this religion, must be a church of practical life, both individual and social, or it was nothing. And it was to the proclamation of this religion of practical reform and the development of the church as an institution of practical reform, that Parker devoted the last and greatest period of his life. Through the fifteen tremendous years of his immortal Boston ministry, it was his constant message that "Christianity must be applied to public affairs"—"that Christian testimony must be borne against public sins"—"that religion must be applied to social life." "What we want," he declared, in his great sermon on the "Perishing Classes," reviewing the awful ignorance, misery and vice of certain great classes of the population, "What we want to do away with these monstrous social ills, is the application of Christianity to social life. Nothing else will do the work." This, I say, was his constant message, and never did a prophet of God strive more earnestly to put into practical effect the word that proceeded out of his mouth. For fifteen years Theodore Parker was known wherever English was spoken as the great preacher of social righteousness—as the one supreme embodiment of religion applied to social life. People journeyed from miles aronud and thronged the enormous auditorium of the Music Hall by the thousands to hear the flaming words of this fearless and uncompromising prophet of the times. Theological controversies were forgotten—theological heresies were pardoned. This man had put on the whole armor of God and was battling with principalities and powers, with the rulers of the darkness of the world, with spiritual wickedness in high places—he was fighting in defense of the weak and the ignorant, the poor and the enslaved—he was struggling for the establishment of righteousness, justice and good-will among men—he was seeking to save the nation from the enemies at home who were threatening her very life, and to make of society in all its parts a genuine kingdom of God upon the earth—and all America listened and gave heed. "No private vice and no social evil of the age" went unrebuked and unassailed by Parker's lips—no eminent men of Boston, Massachusetts, or the nation, "guilty of private infidelities or public misdeeds," be they statesmen, like Everett or Webster—be they great merchants, like

Lawrence, or great capitalists, like Thayer, or public officers, like Curtis—but were hailed before the judgment seat of Christ as it was set up in the pulpit of Theodore Parker. No political party betrayed the people's interests but what the betrayal was exposed and denounced in Music Hall. No political issue confronted the nation at any time but what it was expounded in all its moral phases in this Boston pulpit. No class so rich and powerful, so great in business, so high in public office, so proud in social station, but what its indifference to human woe and its hostility to human welfare, were ruthlessly exposed and bitterly condemned. No class so poor and weak, so black in misery and so stained in sin, be they the drunkards of the Boston slums or the slaves of the southern plantations, but what Parker gave utterance to their cries and appealed for their deliverance. No social movement of the age, looking to the betterment of the conditions of human life, and the emancipation of mankind from misery and oppression, but received the sanction of his word, the blessing of his prayers, and the labor of his hands. "Parker's sermons," says Col. Higginson, "constitute a moral history of the age in which he lived." He preached against intemperance at a time when the liquor traffic was still respectable, and even churches did not refuse to share in its tainted profits. This, said Parker, "was the first public social evil I ever attacked. My first offence in preaching came when I first spoke on the misery occasioned by this ghastly vice. The victims of it sat before me, and were in great wrath, and they never forgave me." Never, however, to his dying day did he cease to lift up his voice against this iniquity, condemning always, however, not those who were drunkards, but the respectable classes of the community, who waxed rich by despoiling the lives of other men. He was a foremost champion of popular education, and was an eager and untiring advocate of those great educational reforms of Horace Mann which constituted a distinct epoch in the history of our American civilization. He was one of the earliest and most ardent leaders of the great movement for the emancipation of women. In an age when the peace movement was a universal topic of public ridicule, he exposed the horrors of war, showing "its enormous cost in money and men, and the havoc it wrought in public and private virtue;" and he lost no opportunity to denounce a call to arms for the settlement of international disputes. He denounced the penal legislation of the time, "declaring that our whole method of punishment of crime is a false one, of which little good can come." Long before there were any prison reform associations such as we have all about us today, he called for such a rewriting of this legislation and such a reform of prison administration as would save the criminal and not still further debase and destroy him. He exposed the perils of great wealth and warned against the inordinate love of riches. Again and again did he denounce the ruthless business practices of his time—"the tryanny of the rich over the thriving and the poor"—and prophesied with unerring accuracy the advent of that monstrous money-power which in our own age is threatening the stability and permanency of the republic. Constantly did he preach upon the conditions of labor, deploring the growing trend of industrial development which reduced the many to the condition of bond servants of the few. He proclaimed, in an age to which the message was strange and perilous, the rights of labor, and the necessity of a readjustment between capital and labor. Sixty years before the Pittsbury Survey, he declared, "There must be a great sin somewhere in that state of society which allows one man to waste day and night in dissipation and riot, consuming the bread of whole families, while from others, equally well-gifted and faithful, it demands twelve, or sixteen, or even eighteen hours of hard work out of the twenty-four, and then leaves the man so weary and worn that he is capable of nothing but sleep." Above all else did he give himself to a study of the wretchedness and poverty which even then were the hideous accompaniments of city life. He preached on "Poverty," on the "Perishing Classes," and on the "Dangerous Classes," of our civilization. Fifty years before there were any Congestion Exhibits, he exposed the conditions of congested living in the Boston slums and denounced the wealth which was accumulated from social oppression of this kind. Fifty years before there were any tenement-house laws or Tenement Commissions, he denounced the tenement houses of Boston, and called for their removal by social action. Fifty years before there were any such things as tuberculosis clinics or milk-kitchens or free dispensaries, he called attention to the alarming death rate among the poor and called this a social crime. And, above all things else, he was one of the first to proclaim that poverty itself was something for which society was responsible and not the individuals concerned. "It is not God's will," he cried, "that the rich be spared and the poor die." People are ignorant and poor, he continued, "not from choice but necessity." They are neglected, wronged, and oppressed" by the social conditions of which they are the helpless and unwilling victims. The sin, he asserts, "belongs not with them, but it belongs to society at large." And what we need, therefore, to banish poverty, even as cannibalism has been banished and disease is being banished, is not so much the "charity which palliates effects, but the justice which removes causes." Let us have justice, cried Parker. We must apply Christianity to social life. "Nothing else will do the work."

Thus did Theodore Parker, as a minister of religion and because he was a minister of religion—"because," as he put it to his people, "I have felt a profound sense of my responsibility to you as a teacher of religion"—give himself to the service of all the great reformatory movements of his time. Peace, temperance, education, the condition of women, penal legislation, prison discipline, "the moral and mental destitution of the rich, the physical destitution of the poor"—all these things, says Mr. Chadwick, engaged his sympathy, warmed his blood, dictated many a sermon, and engaged the activities of many a laborious day and weary night. And just in this taxing work of social reform did Parker stamp himself as one of the dozen really great prophets of religion whom the world has seen in twice that number of centuries. He and he alone, I believe, is the true religious leader who sees God as a living power in the world of men and realizes therefore that religion finds its final, outward expression not in prayer or worship or individual redemption, but in the regeneration of social conditions. Elijah, Amos, Isaiah, Jeremiah, John the Baptist, Jesus, Savonarola, Wesley, Knox,—few indeed are the men who have seen and realized in their own lives the full and final

compass of religion, but high among them all, a worthy brohter in the small but noble band, stands Theodore Parker, minister of religion, and *therefore* reformer of society, and for this reason "the greatest religious prophet that the western world has as yet produced."

Why Are All the Christian Nations Armed To the Teeth?

Dr. Hale was once asked in a public meeting, after one of his peace addresses at the time of the first Hague conference, how it happened, if the new peace movement was so strong as claimed, that war is always increasing and there is more war today than ever before.

"Because there is not," was his quick and emphatic answer. This fact should never be forgotten. Wars do still occasionally break out, but the decrease of war in recent times has been rapid. A few centuries ago, war was the regular and chief business of all nations; peace was an occasional respite when resources were gathered for further war. War is not today the chief business of the United States or England or Germany or any other great nation, and it becomes less and less their business. There was not half so much war in the 19th century as in the 18th, and there will not be half so much in the 20th as in the 19th.

I am asked, "Why are all Christian nations armed to the teeth?" I answer: Because there are no Christian nations. Dr. Bartol once exclaimed, after listening to a discussion of the failure of Christianity: "Do not talk of the failure of Christianity before Christianity has ever been tried."

Christianity has never been tried in international affairs. Even men whose personal ethics are highly honorable and scrupulous constantly lose every scruple in their capacity as "patriots" when some conflict is precipitated with some millions of "patriots" across the border, over some paltry question of pride or prejudice. Every feeling of humanity goes into abeyance and every impulse of cruelty and greed has full sway with them as members of a nation until the nation against which their passion is roused—every member of which they would personally treat like a gentleman —is humiliated, or has humiliated them.

This describes, with varying accuracy, every so-called Christian nation at this hour. Certain easy contingencies might half a dozen times in the last half dozen years have made it a perfectly true description of England and Germany. It was true of three-quarters of the people of England, including three-quarters of the bishops, during the Boer war. It was true of a majority of the American people during the Philippine war.

This, I say, is not Christianity. It is barbarism, with a sufficient amount of Christian veneer to stick on in pleasant weather, when the "Christian nation" is under no provocation or temptation. If the nations were really Christian nations, if they once really did "get religion," they would devise some way to bring this "armed to the teeth" condition of things to an end before Christmas. Even Mr. Roosevelt declares they could do it as things are if they had any proper seriousness of purpose.

Every one of them knows perfectly well that their present armaments are a parody upon their professed ghastly it would be to set a figure of Christ over the gate of each navy yard and at the prow of each battleship. I propose that experiment to the sundry "Christian nations" from now to the time of the next Hague conference. It might prove a salutary revelation to them of the true relation of their battleships to their vaunted "Christianity."

The first answer, therefore, to the question why all Christian nations are armed to the teeth is that they are still largely heathen nations—begging the heathen's pardon—and need converting. Or we can adopt Mr. Roosevelt's phrase and say that the governments have no proper seriousness in the matter.

A second answer is that, in this age of devotion to money making, the building of battleships—and this is only one item—is one of the most profitable businesses on earth, enlisting immense capital and numberless "vested interests." Quincy, Mass., offers one little illustration—the whole town recently turning out, church bells ringing, young men of the Christian association burning red-fire, in a regular Roman triumph for the admiral who had captured for the Fore River shipyards the contract for two battleships. That meant "business" for Quincy, and Quincy was "solid." Multiply that by a thousand.

A third cause is the immense influence everywhere today of the professional military and naval class. It is slight in this country yet to what it is in England and Germany; but Justice Brewer pointed out a little before his death the menace to the country from the 727 active and retired military officers now—an entirely new phenomenon—living with their families in Washington.

"Do you wonder," he asked, "that these, connected as they are with the military and naval forces, are gradually transforming the capital of the country into a military and naval center, and that their influence is constantly pressing upon congress for continued development and increased expenditures in military and naval lines?"

We must all recognize that all nations have today ten times as many points of contact with each other as ever before. The new means of transportation make them all neighbors. Germany and England today almost touch each other. Japan and China, which once seemed so far away from us, now seem scarcely farther away than England. All this gives suspicious people a sense of multiplied dangers. This is one reason why they "arm to the teeth." It is a very real reason for better world organization.

I am myself of those who believe that this wild naval rivalry and extravagance is the final spasm of declining militarism. The people everywhere are waking up to the waste and wickedness of it. They see that the great navies have now become vastly more a provocation and a danger than a defence.

At the same time, the legal machinery for the settlement of international disputes is rapidly evolving as never before. More and more the nations are submitting their differences to The Hague tribunal, and learning that this is the effective, sensible and "Christian" way. Their confidence in the international courts will steadily grow. Coincidently will grow the perception of the folly and uselessness of the exhausting armaments and in time it is to be hoped that the "Christian nations" will act in a Christian way.—*Edwin D. Mead in Boston Globe.*

A Volunteer With Florence Nightingale

Today there are few survivors of that little band of volunteer nurses, which sailed with Florence Nightingale for the Crimea on that early morning fifty-six years ago. One of them, now eighty-six years old, is Mother St. George, of the Convent of the Faithful Virgin, Upper Norwood, England. A representative of the London *Daily Chronicle* describes for us Mother St. George's memories of the eventful occasion. Though somewhat infirm and given to seeing few from outside the convent, she broke her rule of seclusion "just for the opportunity of saying something good about Florence Nightingale."

She was an ideal woman, full of quiet goodness, of kindness, and of wonderful organizing ability. To us, her Roman Catholic helpers, she was always thoughtful, tactful, and considerate, and there is no shadow of truth in any suggestion that she treated us unjustly. I wish all Catholics were as good as she was.

Well do I remember the night when the call came for us to go. I had only just taken the veil then, and was supposed to be delicate. People had said when I was 17 that I should not live till I was 21. I had had no experience at nursing whatever, I would faint at the mere sight of blood from a cut finger.

It was a peaceful Sunday evening. We were just going to rest about 9 o'clock, when a horseman—for there were no telegrams in those days—came riding furiously up to the convent door. It was a messenger from Monsignor Grant, asking for five of us nuns to go out to the Crimea immediately. We were to be at London Bridge at 6 o'clock next morning. You may imagine the excitement.

The message was read out. Who would volunteer? Would you believe it?—every hand was raised! So it came to a question of choice, and I was among the five chosen. As you can understand, we none of us slept that night. There was hardly time even to think about packing. We were at London Bridge punctually at 6 o'clock.

There were very few people to see us off from London, as it was so early in the morning, but we had a grand dinner at Boulogne and afterward at Paris, and so we went on, with receptions all the way, to Marseilles. There we were kept for three days, waiting for our ship—the *Vectis*. When it did arrive I remember it was a Friday, and the captain did not want to sail because it was unlucky.

But Miss Nightingale had her way. Then a black cat appeared on board. They made sure then that we were going to be shipwrecked, and the animal was thrown unceremoniously into the sea. Sure enough we were nearly wrecked in the Dardanelles. The pilot said the ship was saved because there were nuns on board. Miss Nightingale was terribly seasick and wretchedly ill when we arrived at Scutari, but there was no time to think about illness then, for there were the poor fellows waiting for us.

Such a scene! Never shall I forget the horrors of that hospital at Scutari. It was like a huge slaughter-house—wounded men lying with mangled limbs on the open pavements sometimes, and there were no means of helping them. Most of them, even apart from wounds, were half-dead with cold and exposure. Some had been six weeks in the trenches, with their flesh frozen to their clothes.

As you know, Miss Nightingale was very coldly received by the doctors—though they were kind enough to us—but her patience and untiring work won them over very soon. They made fun of her name and used to call her "the Bird" rather contemptuously to begin with, but afterward it grew to be a name of love, and what "the Bird" wanted was always done. Miss Nightingale was always the last to take rest and the first to be up in the morning. She worked as hard as any of us, with all the responsibility and the management thrown in.

But the men themselves were worth it all—such splendid fellows! You can not imagine what they had to go through. There were no anesthetics, the shell wounds were awful, and the soldiers had to have horrible operations performed in full consciousness. Yet they were nearly always gentle and gallant to us. Once I remember when I was holding an artillery-man's leg up, while the bits of shell were being dug out by the surgeon, a comrade crawled over and put a cushion under my arm so that I should not be tired!

They were strangely keen, all of them, to be up again and fighting—especially the Irishmen, whom, of course, I had chiefly to attend to as being Catholics. I well remember one of them, in a delirium, struggling to his feet, clenching his fist, and shouting out, "At them Rooshuns!"

But with it all, if I were younger, and another Crimea were to break out, I would go out again tomorrow.—*Literary Digest.*

What Church Songs to Sing

They should neither be "gospel song" devoted to a dubiously consecrated "rag-time," nor a song "produced for the money in it," but, says a writer in the Chicago *Interior*, "hymns which have appeared at intervals along the pathway of the Church through the ages, inspired by the spontaneous impulse of devout souls to voice their faith, aspiration, prayer, and praise." More:

"Whoever, therefore, would make Christian congregational singing an actual ministration to the people, should concentrate chiefly on the study of the 'grand old hymns' of Christendom.

"So may he bring to the people words and melodies in which as they sing they shall hear a voice for their own hearts.

"What is thus said of the hymns applies as well to the anthems of the choir. The choirmaster's frequent habit of haphazardly picking up for Sunday whatever piece of music happens to fall under his eye should through patient tact of the pastor—if the choirmaster doesn't see the point himself—be replaced by a habit of carefully choosing musical works of the profoundest and truest devotional spirit. Weekly conference between pastor and choirmaster should insure consonance between choir and pulpit.

"And choir singing should certainly be of such fashion as shall minister directly to the people. This means not merely that a message should be sung in words that the people may understand and receive, but more than that, it means that the singers in the choir should be persons able to sing the message with spiritual honesty and understanding in their own hearts.

"It is as repulsive that choir people should sing what they do not believe or practice as it is that the minister should say what he does not believe or practice."

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LACKERSTEEN
DEPARTMENT EDITORS ..... MRS. WM. KENT, MISS MARY E. HAWLEY

EDITORIAL CONTRIBUTORS:

Jane Addams — James A. Blaisdell — Francis A. Christie — Joseph H. Crooker — John Faville — William C. Gannett — Fred V. Hawley — Charles M. Henderson — Emil G. Hirsch — John Haynes Holmes — Newton Mann — Joseph Newton — E. P. Powell — Granville Ross Pike — Edwin A. Rumball — William M. Salter — Frederick Starr — Joseph Stolz — Eugene G. Updike — Fred Aiban Weil — James H. West — R. A. White — Charles Zueblin — Albion W. Small

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

THE BERLIN CONGRESS RECEPTION—It is not numbers alone but the strikingly cosmopolitan, international, interracial, interconfessional character of the Liberal Congress that fires the imagination of even the press reporters and gives a note of enthusiasm to their generous notice of Congress doings from day to day. "The International Congress of Free Christianity and Religious Progress," says the *Vossische Zeitung* of August 6, "has brought all people and tongues together in such an imposing throng as not merely its opponents, but even its best friends, could never have anticipated. The nations meet, the religious confessions greet each other. At first there is much stir till all have tickets, programs and other printed matter in hand. The great Kaiser Hall in the new Landwehrkasino receives the throng, over which a hush falls presently as the men's choir from the Kaiser Wilhelm church renders the 'Benedictus.' The honored Berlin pastor D. Fisher speaks from the text: 'The Lord is in His holy temple, let all the earth keep silence before Him.' To his impressive words the choir responds with a motette. Dr. Wendte, of Boston is warmly welcomed. He brings the greeting of the retiring president of the Congress, Dr. Eliot, and introduces the new president, Hon. Karl Schrader, member of the Reichstag. The latter emphasizes the happy significance of the congress visit and hopes for growing peace in church and state, since all are weary of conflict.

"Rev. Reyss of Paris, responds to the welcome in beautiful French on behalf of the liberal French protestants and reads a German letter from Pastor Charles Wagner, beloved bishop of French protestantism. Dr. H. U. Meyboom voices in German the greeting of the Hollanders and speaks of the 'international, interconfessional, yes, intercosmic character of the Congress.' The vigorous looking Norwegian Pastor Konow of Bergen reports the grave ecclesiastical struggle and the first triumphs of religious liberalism in his native land. As at previous congresses, the representative from Denmark is a woman, Miss Marie Westerholz of Copenhagen. Rev. Tudor-Jones of New Zealand has traveled 20,000 kilometers to attend the Congress and inspires enthusiasm with his account of the Unitarian churches in his field of labor and his tribute to German theologians and philosophers whose works, in English translation, have set men aglow for freedom. Harnack and Paulsen, Hegel and Eucken are among those he mentions. An ardent representative of the Dutch Remonstrants presents to the Congress an *edition-de-luxe* of the Netherlanders Remonstrance in its first purely religious form. Dr. Frederick A. Bisbee from Boston, makes his English speak to the heart. Prof. Mazaryk of Prague represents the protestant Czechs. The young Amsterdam Pastor Gorseman calls forth a burst of applause by a happy Ruckert citation and Rev. Pedro Ilgen of St. Louis, fills with far-reaching suggestion each well-turned phrase."

"As we go to press," says the German report, "a genuine Japanese, Prof. Minawi of Tokyo, is on the platform. The interest of the assembly is at its height; many speakers called on fail to respond but there are always others to take their place in this varied world of mind."

M. E. H.

BOOKS

By Jenkin Lloyd Jones.

The Faith That Makes Faithful. By W. C. Gannett and Jenkin Lloyd Jones.
Silk cloth, net ..... $ .75
Paper ..... .25

Jess: Bits of Wayside Gospel.
net $1.50

A Search for an Infidel: Bits of Wayside Gospel—(Second Series).
Cloth $1.50
The two volumes 2.50

What Does Christmas Really Mean? John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon.
Boards ..... .50

UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
Chicago.

LAUREL LEAVES

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H. Walker.
7. My Dead (For Consolation). F. L. Hosmer.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. Thy Birthday, Dear! Lilla T. Elder.
11. Love Be True to Her. (A wish.)
12. For a Marriage Day. Gerald Massey.
13. A Rosary (For lovers or friends). Owen Innsley.
14. The Assurance of Things Not Seen (For Easter). Evelyn H. Walker.
15. Behold a Friend. D. M.
16. Surprise (On immortality). Maltbie Babcock.
17. The Mothers. William C. Gannett.
18. The Little New Daughter.
19. A Christmas Wish. Evelyn H. Walker.
20. From Love to Love. (For a bride). Richard Watson Gilder.
21. Start and Goal. Christina Rosetti.
22. The Love of a Friend. Josephine Canning.
23. Borderland. Helen Field Fischer.

Plain, each ..... .05
Hand colored ..... .12
One dozen in box (your choice), postpaid $1.50

Friendship Place Cards

1 In Friendship ev'n Thought meets Thought.
2 A Friend to Help.
3 Faithfulness.
4 A Faithful Frende is a Strong Defence.
5 Friendship's the Privilege of Private Men.
6 Friend is a Word of Royal Tone.
7 Friends who Redeem our Negative Days.
8 Only Way to Have a Friend.
9 Memories in Common Endear our old Friends.
10 A Faithful Friend is Better than Gold.

Hand Colored. *Each, 10 cents*

UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
Chicago

John I. Oswald, President and Treasurer Chas. F. Blakely, Vice President
James P. Kugler, Secretary

THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders

Telephone Main 2353 126-132 Market Street, Chicago

FOR NIGHT TRAVEL

Between CHICAGO, ST. LOUIS and KANSAS CITY choose "The Only Way"

Chicago & Alton R. R.

Electric block signals, electric search head-lights, electric lighted trains, over a completely rock-balasted roadway underlaid with boulders and underdrained with tile.

A Railroad with Character

GEO. J. CHARLTON, Passenger Traffic Manager R. J. McKAY, General Passenger Agent

PROCTOR ACADEMY
Andover, N. H.

Healthfully located in the foothills of the White Mountains. Co-educational. Separate Dormitories. New Buildings. Preparatory and Business Courses. Certificate Privileges. Social Culture. Gymnasium. 10 Acre athletic field. $250 a year—no extras. For catalogue address Theodore Parker Farr, A. M., Principal.

DRUGS BEST QUALITY COMPLETE STOCK
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.

KEISTER'S LADIES' TAILORING COLLEGE
MARIE BALLEW

Bush Temple of Music
800-808 N. CLARK STREET
Cor. Chicago Avenue

Oakland Music Hall Bldg.
3977 COTTAGE GROVE AVE.
Corner 40th Street

WRITE OR CALL

ILLINOIS STATE FAIR
Opens Sept. 30, Closes Oct. 8

REDUCED RATES AND SPECIAL TRAINS
TO AND FROM
SPRINGFIELD
VIA THE
CHICAGO AND ALTON

This year's Fair will far surpass all previous ones. No expense has been spared. Wright Brothers' Aeroplanes and Barney Oldfield's Racing Automobiles in a 5 mile race. Immense exhibit of Horses, Cattle, Sheep, Swine, Poultry, already taxed to the limit. Hundreds of other attractions.

You Can't Afford to Miss It This Year
"The Only Way" to "The Only Fair"

For rates, time of trains and other information, address,
R. J. McKay, General Agent, Chicago

BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially
Electricians and Locksmiths
3975 Cottage Grove Ave.

FONGER'S SANITARY BAKERY
Shop and Ovens in rear of store. Your inspection invited.
3852 Cottage Grove Ave.,
Phone Douglas 5962

CLARK-LYON COMPANY
Successors to W. D. Clark & Co.
Fine Groceries and Meats
3917-19 COTTAGE GROVE AVENUE.

St. Louis

VIA THE

ILLINOIS CENTRAL RAILROAD
CENTRAL MISSISSIPPI VALLEY ROUTE

10:02 A. M. 10:15 P. M.
FROM CHICAGO
DAYLIGHT AND DIAMOND SPECIALS
By Way of Spingfield

Buffet-club cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every washstand.

ALL GROCERS AND DRUGGISTS

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

J. H. CRAWFORD
Well Selected Stock of
SPORTING GOODS
Base Balls, Ball Bats, Gloves, Masks, Golf Balls, Tennis Rackets, Tennis Balls, Fishing Tackle, Roller Skates, Marbles.

Newspapers, Periodicals and the Latest New Books Bound and in Pamphlet Form.

FRESH CONFECTIONERY.

3950 COTTAGE GROVE AVENUE.
Two Doors South of Oakwood Boulevard

Robert Patrick Plumbing Co.
STEAM & HOT WATER HEATING
Plumbing and Heating Contractors
Estimates Furnished Phone Douglas 3440 3960 COTTAGE GROVE AVE.

Ideal Cream
Prepared by For Chapped and Rough Skin
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

South Side State Bank

COR. 43rd ST. AND COTTAGE GROVE AVE.

Capital $200,000

A State Bank with Strong Directorate and Responsible Stockholders. 3 per cent interest on Your Account Invited.

DIRECTORS.

C. H. Randle.....Capitalist
George B. Robbins.....Pres. Armour Car Lines
Nate R. Salsbury.....Capitalist
Isaac N. Powell.....Treasurer City of Chicago
John Cheshire.....Cheshire & Shotwell
O. F. Schmidt.....Pres. Security Vault Co.
Wm. Hardy.....Cashier
F. A. Randle.....Vice-President
H. W. Mahan.....President

Don't Pay Fancy Prices for Butter

BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.

So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.

Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today,

QUALITY BUT-O-NUT PURITY
PEANUT BUTTER
CHICAGO PURE FOOD CO.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

647 Grand Boulevard
Phone Oakland 319

Muir CHICAGO ESTABLISHED 1865

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-338

H. ZEISS

Ladies Tailor

1418 E. 47th Street

Chicago

Phone Oakland 1269

Bowman Dairy Company

Milk bottled in the country

Milk · Cream · Butter · Buttermilk

Do our wagons serve you?

Why not have the best?

4221-4229 State Street

Telephones at all division offices.

Evanston ·· Chicago ·· *Oak Park*

To test the value of Unity as an advertising medium for our line of business we have bought the use of this space and we wish to assure its readers that if we are given an opportunity to submit estimates for work in our line, either repairs or new, we will more than meet your expectations.

We employ none but skilled mechanics who do nothing but lay and finish floors.

Kenwood Parquet Floor Co.

E. A. Davis, Proprietor.

Phone Oakland 2320 4703 Cottage Grove Avenue

MADE OF CREAM

Thompson's Ice Cream

WE CATER PARTICULARLY TO SCHOOLS, CHURCHES, LODGES, FAMILIES, ETC.

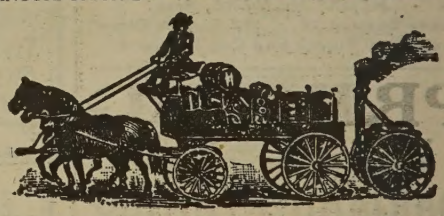
Phone Oakland 1177 43rd and Evans

ADVANCE ROOFING AND SHEET METAL WORKS

INCORPORATED

Frank R. Prieve, President
4821 COTTAGE GROVE AVE
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing



By the best tests— it tests the best

WANZER'S GERM—NO MILK

Chemists approve it.

Doctors prescribe it.

Children want it.

SIDNEY WANZER & SONS

19 - 21 E. 30th St. Phone Douglas 817

6313-6315 Kimbark Ave. Phone Hyde Park 207